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# The Orthodox Herald

*Celebrating our 40th year*

Vol. 41 No. 3 ISSUE 482 JULY 1992 35¢ Per Copy

JULY 19

The Sunday which falls between July 13th and 19th is dedicated to the memory of the Fathers who participated in the first Six Ecumenical Councils: Nicea (325), Constantinople (381), Ephesus (431), Chalcedon (451), Constantinople II (553) and Constantinople III (680). It is not the personal holiness of these bishops which we affirm and honor, but their collective witness to Orthodox belief for it is at these councils that they formulated important Christological and Trinitarian definitions. This is expresed at vespers when is sung; "You have become, O Holy Fathers, worthy guardians of the apostolic traditions."

These six councils together with the Council of Nicea II (787) form the core of our Church doctrine and discipline. The major preoccupation of the Church in its first 800 years was its concern to safeguard the reality of the Holy Trinity and the mystery of God Incarnate in the person of Jesus Christ.

About 2,000 representatives of the then undivided Church participated in the councils. Their decrees were reinforced by dramatic anathemas to emphasize the fact that the decisions made rested not upon human wisdom and speculation but upon divine authority. Their claim rests upon the promise and guidance of the Holy Spirit. If these decisive actions had not been taken at these councils, our Faith and our Church would be fragmented and confused, as to how we should believe in Christ. As Vespers we hear: "The Fathers of the Councils proclaim to us today that the eternal Trinity is one God and one Lord, explaining to us that it is of one nature, consubstantial, of one will and one act, not shared nor divided but existing in the simplicity of God's being; and defining that this will and act of God have no beginning and will never have an end. Wherefore we the faithful glorify these Fathers as the Equals of the Apostles, for they taught all mankind the true doctrine of God."

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To worry about tomorrow is to be unhappy today.

*Sitting today in the sunshine*
*that touched me with fingers of love,*
*I thought of the manifold blessings*
*God scatters on earth from above.*

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EDITORS' NOTES

It was so difficult to leave our newly-found relatives in the Carpathian Mountains at Christmastime that we promised them we would be with them at Welikden/Easter. From the time we arrived home, we tried to make arrangements to return. This was very difficult because the Ukraine where they now live is in such a state of flux. The villages are about 15 miles from the present Czechoslovakian border and have been under many rulers Romanian, Austria-Hungarian, Czechoslovakian, USSR and although they had voted in 1991 to be autonomous, they now find themselves a part of the Ukraine.

We registered at the hotel in Uzhorod on Holy Wednesday and after being awake for 36 hours had no difficulty in falling asleep. When we awakened, our first cousin was waiting to take us to his home in the village of Seredne. We informed him that we had paid for our room in the hotel, but he would not listen. He said that it was a great insult for the family for us to stay in the hotel. We went with him and stayed for 8 days in the village.

We arrived in time for the Holy Thursday services and participated in the services from this day until St. Thomas Sunday in two villages, Novo Dividkovo and Seredne and in Kiev.

In this article I will share my impressions and observations on the church services and religious traditions. Next time I will discuss the living conditions.

Continued on Page 16, Col. 1

CRIMEA AND JERUSALEM

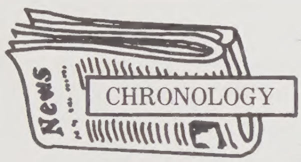
We are hearing much about Crimea in our daily news because The Crimea is much in the news at this time because of Russia and the Ukraine arguing over the navy which is stationed there. Many of us only know about the Crimea from the poem by Tennyson "The Charge of the Light Brigade" which told of the tragic loss of life in the Crimean War which was fought in 1850s and from the life of Florence Nightingale who started nursing in hospitals as we know it today after she brought about many changes in the care of the sick and wounded in military hospitals in response to the appalling conditions she found in the Crimea.

But how many know that the Crimean War was the direct result of a fight over the custody of the Church of the Nativity in Jerusalem? The Church was built in the 4th century by Emperor Constantine and was rebuilt in the 12th century by the Crusaders. It is built over the grotto which is marked by a star identifying where Jesus was born. To get to the grotto, people have to go through the massive church and down a steep flight of stairs. Here in a sheltered spot we see the star. It was set in place in 1717 by the Roman Catholics and remained here until 1847 when intense rivalry between the Russians and French affected the relations of the Greek Orthodox and Roman Catholics.

Napoleon III trying to win stronger support from the French Roman Catholics demanded that they be given special privileges in the Holy Land. The weak Ottoman Turks who then ruled the area took the keys to the Church away from its Greek Orthodox custodians and gave them to the Roman Catholics. The Orthodox responded by removing the star and hiding it. Russian Czar Nicholas I intervened. He was the patron of the Orthodox Christians of the Ottoman Empire as the result of the Treaty Of Kuchukkainardji which was made in 1774. He insisted that custody be restored to the Orthodox but the Turkish sultan refused. Russia attacked the Turks.

Continued on Page 17, Col. 1

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JULY 1992

**Items listed here are given for the convenience of our readers. We do not necessarily endorse them.**

RUSSIANS are one of the few ethnic groups of any significance who have not come to the U.S. in any number since 1914. In 1970 a special bill on behalf of Jews was passed but this excluded others.

THE DYSFUNCTIONAL FAMILY and the Orthodox perspective on healing the family through the Church will be studied at the Orthodox Christian Association of Medicine, Psychology and Religion at its 7th Annual Conference from Oct. 1-Nov. 1 in Garden Grove, CA. Contact OCAMPRA, P.O. Box 958, Cambridge, MA 02238. Call 617-868-6557.

RUTGERS UNIVERSITY'S Jane Voorhees Zimmerli Art Museum has been donated two extensive collections of Russian art. The George Riabov Collection, an extensive overview of Russian art from the 15th century to the present, is valued at $3.5 million. The Norton and Nancy Dodge Collection includes 5,000 works of Soviet art from 1956 to 1986 and is valued at about $15 million. Rutgers is located in New Brunswick, NJ.

A CONFERENCE ON RUSSIAN LITURGICAL MUSIC will be held on Cape Cod from August 11 through 17. Vladimir Minin from Moscow and other noted musicians will lead the conference. Contact: Sister Maria Jackson, PO Box 1094, Orleans, MA 02653 or call (508) 255-1094. We recently attended a concert sung by an ecumenical group in Pennsylvania. The music rendition was superb. Where are our Russian Orthodox music lovers?

THE AMERICAN ROMANIAN ORTHODOX YOUTH/AROYA will hold their annual conference from Sept. 3-6 at the Presentation Church, 3365 Ridgewood Dr., Akron, OH. For info call: Joe Baloga at (216) 644-1970.

THE ORTHODOX PERSPECTIVE to help guide ethics of genetics research projects was given by members of the Orthodox Christian Association of Medicine, Psychology, and Religion (PO Box 958, Cambridge, MA 02238. Phone (617) 868-6557) at the international meeting of the group undertaking a research called the Human Genome Project which is estimated to have a cost of $3 billion over a 20 year span.

SERGEI RACHMANINOFF left Russia in 1918. He died in 1943 and was buried in Valhalla, NY in the Kenisco Cemetery. A tall Russian Orthodox cross marks the graves of Rachmaninoff, his wife and daughter. There is some talk on moving his body to Novgorod, Russia where his mother is buried and near his birth place.

PHOS MISSION, INC. 10716 So LaCrosse Ave., Oak Lawn, IL 60453-5415 is an Eastern Orthodox Christian Ministry which helps with food, books, medical attention, etc. to Orthodox people on 5 continents. The Mission needs your financial help to continue its work. Send for brochure of its work.

THE ANNUAL ORTHODOX TEACHER EDUCATION PROGRAM will be held at the Antiochian Village in Pennsylvania from Oct. 8 thru 11. Contact F Dr. John Boojamra, 358 Mountain Rd., Englewood, NJ 07631.

THE 200TH ANNIVERSARY of Orthodoxy in the US will be celebrated in 1994. Seals commemorating this may be obtained from Congress of Russian-Americans, PO Box 818, Nyack, NY 10960-0818. Send $2.50 for page of 48 seals.

THE HOLY TRINITY CATHEDRAL in Chicago is a historical landmark. It was built by the renowned Louis Sullivan at the turn of the century. The parish celebrated its centennial in June in the renovated and restored church. Six years of extensive work were needed to bring the cathedral to its former glory.

13,000 COPIES of an Orthodox Prayer Book have been distributed in Russia by Orthodox People Together. Help is needed to continue this project. Call Tanya Preiser at (310) 493-5172 or write OPT, Box 1128, Torrance, CA 90505.

MOTHER GABRIELA has assumed responsibilities as Abbess of Holy Dormition Monastery on River Junction, MI on May 1. She will be formally installed on August 15. She entered Varatic Monastery in Romania on Oct. 22, 1974 and succeeds Mother Benedicta who is 73 years old and will now be able to live a more contemplative and reclusive life in the monastery.

MISSION CHURCHES in the US need everything from altar boy robes to candlesticks. Betty Yanowsky (703) 354-3242 or 6610 Cypress Pt Rd., Alexandria, VA 22312-3126 is chairman of HOTLINE which is presently looking for items to answer requests from over 30 missions.

LITURGICAL MUSIC in Slavonic and English is beautifully rendered in a Paschal Concert tape ($10) and in 3 videos of Holy Week and Pascha services ($105). Order from St. John's Church c/oTapes, 706 Hill St., Mayfield, PA 18433.

ST. SERGIUS INSTITUTE in Paris France is the only Orthodox Seminary in Western Europe. Among its alumni it lists Bulgakov, Evdokimoff, Meyendorff, Clement, Losky and Schmemann. It is facing a severe financial crisis and faces closure this year if funding is not forthcoming.

THE ORTHODOX YOUTH ASSOCIATION OF Finland has a new office in Joensuu, Finland. There are four full-time workers in the association. Call 73-127585 to organize retreats, camps, visits, etc.

## NATION UNDER GOD

A businessman who travels all over the world recently said: "Everywhere I go, people have two wishes; first, to go to heaven when they die and secondly, to come to America before they die."

What has made this country so desirable? God was everywhere present in its discovery and in its development.

Long before the Liberty Bell rang in Philadelphia, William Penn established a God-honoring government in the Land Grant bearing his name. Penn declared,"... the nations want a precedent," and confessed that God has "given it to me through many difficulties and, will, I believe, bless and make it the seed of a nation." At the eastern end of Penn's Land Grant one hundred six years later, the Liberty Bell announced a new nation. On that historic bell was inscribed Leviticus 25:10, "Proclaim liberty throughout all the land to all the inhabitants thereof."

Earlier a minister from New Jersey, John Witherspoon had preached to the potential signers of the Declaration of Independence. His message was entitled, "The Dominion of Providence Over the Affairs of Men."

In 1787, Benjamin Franklin would summarize their dependence on God in considering the new Constitution by calling for daily prayers and reminding his fickle fellows that, "The longer I live, the more convincing proofs I see of this truth — that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?"

Today, ours is the oldest surviving constitution in the world! Something to think about this 4th of July.

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## THE CANONICAL TRADITION (no. 2)

1. **The Theological Basis For The Church's Law**

2. **Historical Background**. Our Lord Himself instituted some elements of such an order. He preached the gospel of salvation to His contemporaries but did not leave to their arbitrary will the task of spreading His message for the benefit of future generations. He assigned that task to a group of men chosen with divine care and wisdom, the apostles, who were clearly aware of the sacred mission with which they were entrusted by the Master. Following His ascension, He endowed them with the authority to make the decisions necessary to assume the continuation of the work. He had already begun. Decisions such as the election of Matthias to take the place of Judas among the apostles and setting the conditions for entry into the Church were made at the outset. In fact, they constitute the beginnings of the Church's law, in the development of which Saint Paul played a predominant role.

With the spread of the Christian community throughout the entire area of the mediterranean, the initial organization of the Church soon had to be extended. During this stage of growth, a hierarchy was developed and new conditions of life modeled after the teachings of Christ came into existence. It thus became necessary to define the status of the believer within the Christian community and society at large.

This organization was only rudimentary, but it clearly was there. It is quite evident that the Church in her primitive period had no precisely defined juridical organization, much less a technique or science of law. However, all the elements of a true juridical organization were there. Those persons invested with authority made rules and demanded strict adherence to them. Synods came out unsparingly against those who threatened the unity of the Church and the purity of her doctrine. They did not hesitate, furthermore, to impose severe sanctions upon those who opposed her discipline. It was the First Ecumenical Synod of Nicaea (325) which referred to canons as the disciplinary measures of the Church. The distinction therefore, between *kanones*, the disciplinary measures and rules adopted by the Church, and *nomoi*, the legislative actions taken by the state, came about quite early.

(to be continued)

Lewis Patsavos, Ph.D.
Orthodox Canonist

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## MISSION FUND

Helping **The Orthodox Herald** to do mission work in areas other than Alaska are: Nicholas Sinchuk, George G. Popovich, Nika Stepanenko, Alex Lezinsky, Vera Vrabel, Olga L. Anderson, Angelyn Mitchell, Walter Kulakovich, Dr. and Mrs. Frank Rusinko, Jr., Mary Cuprik, Anna Tovcimak, Samuel Rusinyak, Jr., Ethel W. Watlock. Ann O'Brien in memory of her parents Andy and Petrinia Gernat.

## Dabs of Thoughts

Near the Winter Palace and Admiralty in the center of St. Petersburg, Russia, St. Issac's is the city's largest church building. It can accommodate 13,000 worshippers. Constructed of granite and marble in the shape of a cross, the church is reminiscent of St. Peter's in Rome. The present church was designed by the French architect Auguste de Montferrand and took 40 years to complete. It was finally consecrated in 1858.

The first Orthodix Divine Liturgy to be served in North America was on board the ship St. Peter which was under the command of Vitus Bering. The service was celebrated on July 20/August 2, 1741.

There were 48 states in the United States when **The Orthodox Herald** was started in 1952.

There are instructions in the Book of Acts on how a congregation should police itself.

Many of the people coming to settle in this country from what was once the USSR are being lost to the Orthodox Church. The fundamental groups are helping them settle and are introducing them to their religious persuasion.

In "Who's Who" and the "Hall of Fame" there are more sons and daughters from men of the clergy than from any other single profession.

When a candidate for ordination had chosen the woman he wished to marry, he had to submit her name to the seminary officials, along with a recommendation from her parish priest and a member of the parish community attesting to her moral standards and her suitability to become a wife of a priest, a letter approval to marry from the Chancery was required.

Even though Holy and God, Holy and Mighty, Holy and Immortal may fit some of the music better, it is incorrect. Sviati Bozhe, Sviati Krepki, Sviati Bezmertny should be translated Holy God, Holy Mighty, Holy Immortal.

Seen in religious paper: "For Sale — six 12 foot pews. Used very seldom. In good condition. Previously located up front in the church."

# •Editor's Notes

This was the first year that Pascha/Easter was legally observed as a holiday and we found that the stores were closed from Holy Friday until Tuesday of Bright Week. Most people must have observed these days as religious Holy Days for the churches were **overpacked** for all the services. On Holy Friday, we found that the plastinitza (winding sheet) was placed on a white cloth covered table. There was no drape in the front. For the most part red tulips were used to decorate the "grave." A few colored flowers were mixed in. They certainly were not as elaborate as we are accustomed to in the US. Black veiling was used to cover the flowers which surround the ikons on the ikonastas.

For the procession around the church on Holy Friday as for the processions on Easter and Bright Monday, young girls carried the banners even though there were plenty of men and boys to do this. They told me that this followed the example set in Luke 23:55, Mark 15:40-41, and Mt. 27:61 where the women were said to have been at the grave with Joseph.

Even though the two villages are only about ten miles apart the times of services differed greatly. Communication between parishes is poor as one of the priests does not have a phone and gas is almost impossible to get as all the stations have been closed since January.

As we approached the village for services on Sunday morning, we noticed a smouldering fire in the middle of the road and another in the church plaza. We were told that huge bonfires had been built the evening before as part of the watch as mentioned in the Bible and it had ben kept burning until the first Christos Voskrese was sung.

It was an unforgettable sight on Sunday morning to see hundreds of people streaming down the center of many streets which converged at the plaza. Most of them were carrying their Easter basket for blessing. The baskets were lined four to six deep around the church and church fence prior to the Matins. Each basket had a lighted candle or troitsa (three candles together) in it. These candles had not been used previously but had been purchased from a stand in the church yard prior to the service. We were given troitsas from two of the baskets "for remembrance." Following the Divine Liturgy, a procession was formed and made its way to a huge concrete cross in the churchyard. Besides the banners, the young girls carried two shrines. One contained an ikon of the Resurrection, the other one of the Virgin adorned with strings of pearls. These ikons stood upright in a kiot which had two long handles for carrying attached to the bottom. Four girls in long pink skirts carried the ikon of the Resurrection. Four girls in long white skirts carried the ikon of the Virgin. After the service was completed, the priests began to bless the 2,000 Easter baskets with Holy Water carried in huge galvanized buckets. They used branches broken off from some shrubs in the yard. Some people put oranges in the buckets. This was a precious gift as they are almost impossible to find. The blessing took almost an hour but everyone waited for the benediction before they picked up their baskets to take home.

On Monday there were as many people in the church as on Sunday itself. Between the Matins and the Divine Liturgy, children from a music school presented a short program of Easter songs, poems, and readings. These reminded me of Yolkas at Christmas. The anointing by two priests after the Liturgy took almost an hour. At the procession and reading of the four Gospel selections there were so many people that the procession five deep encircles the church and had to stop.

We inquired about Holy Confession and Communion. We found some differences in the two churches. In the one the priests holds to private confession, in the other the priest has a general service followed by private inquiry and individual absolution. Both emphatically stated that they did not allow anyone to come to Holy Communion without confession preceding it each time. The practice of everyone who confessed any time during Great Lent and coming up to Holy Communion at the Easter Liturgy is unknown here by the Orthodox as well as the Greek Catholics. At the Easter Liturgy, children below seven communed, while on Monday all children were blessed with the chalice or paten being placed on their heads. Mass communion is an impossibility here where there is usually only one priest for hundreds of worshippers and churches so crowded it is impossible to move. The luxury we have allowed ourselves in America of infrequent confession, and frequent communion was incomprehensible to those we discussed this with in the Carpathians and someone asked whether this American "**innovation**" was borrowed from some other religious group.

This is a very turbulent time for the church. It not only has to deal with a populace which has not been allowed to worship freely for over seventy years and is religiously illiterate having been educated that there is no God but it has the problem of adapting to the 20th century while giving a sense of stability to those who are coming to Her. Religious literature is at a premium. There are many more young people and children at the church services than we have here in the US but they may slip away to cult groups as there are no religious books for them and few classes because not only is literature lacking, but so are instructors who have any idea about God and Christ and as churches are built without cellars or buildings for meetings there is no place for classes or activities.

All this is accompanied by the chaos in the church structure as it is vying to become a national church. Different Orthodox groups and Eastern Catholic rite groups are fighting for property and the loyalty of the populace.

The number of people now attending and their zeal is impressive when compared with that in the US but they have many hurdles to scale and we must continue to help them materially and to pray for them constantly.

We came back still comforted by the hugs and kisses and love expressed by our relatives and friends we had made. Many people who thought they might have been even distantly related came from miles around to see the "American" priest again. They said that our presence and the knowledge that we had kept the Orthodox religion, language and traditions alive in America was a big morale booster for them. Truly their warmth was such that it is hard to believe that as late as January 6, 1992 we didn't even know that we had them.

Until next month,
Father and Matushka Stroyen

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ALASKA FUND

Help was received from the following to send copies of **The Orthodox Herald** to missioners in Alaska: Olga L. Anderson, Vera Vrabel, Ethel Watlock, Samuel Rusinyak, Jr., Anna Tovcimak, Helen Diehl, Mary Cuprik, Dr. and Mrs. Frank Rusinko, Jr., Nicholas Sinchuk, Angelyn Mitchell, Thomas Remchik in memory of his wife Anna. In memory of His Excellency Grand Duke Vladimir (Romanov).


Church in Galicia

## •Crimea and Jerusalem

The English and French came to the aid of Turkey. Then Sardinia joined in. Austria and Prussia made ultimatums. The West European allies of the Turks attacked and the Crimean War began. The Russians finally capitulated.

Without Russian protection, the Greek Orthodox had to submit to the Turkish demands and were forced to share ownership of the Church of the Nativity with the Roman Catholics and they had to restore the brass star marking the site of Christ's birth. They still share the grotto. They coordinate their services and since their liturgical calendars are different — they both have total use of the Church at their respective Christmases — The Roman Catholics celebrating on December 25 and the Orthodox on January 7.

RE-CREATION

Did you look forward to summer? These warm, beautiful weeks of summer are now before us with their time for relaxation, travel, visits with friends, gardening, vacations. Here are a few thoughts we want to share with you as summer is now upon us.

When someone says to me: "Have a good summer," I usually reply; "I'll work at it!" How strange that sounds — to work at having a good time. Still, if we make plans for fun and entertainment, for travel, we find we gain far more from the experiences of summer. Summertime is a fine time for all manner of refreshment — not the least of which is the refreshment of our spiritual life.

Look for a few moments at this word Recreation! Re-creation is the time to rebuild our bodies in rest and play. Recreation offers the occasion to renew our minds by using the long days and pleasant evenings for some reading of a quiet yet constructive nature. What we often overlook is the Recreation that needs to take place in our spiritual life.

Summertime can also be a time to rebuild our close relationships. Families can use this season to get to know one another once more in a relaxed way, to really talk with each other, share happy times together, and not the least ingredient is worship together. Worshipping not out of a sterile sense of duty but out of the sheer joy of it can be one of the greatest rewards of summer. If traveling, seek out the nearest Orthodox Church and attend the Liturgy.

We hope you and yours have a refreshing and recreating summer wherever you are and whatever you do.

FR. ALEXIS TOTH:
THE NEXT SAINT?

At St. Tikhon Monastery in So. Cannan, Pennsylvania there is a marble chapel attached to the outer wall next to the altar of the church where Fr. Alexis Toth who died in Wilkes-Barre is buried. Why was he buried in such a special place? Who was he?

Fr. Alexis Toth who is sometimes often the Father of Orthodoxy in America was born on March 14, 1853 in the Carpathian area now located in Northeast Czechoslovakia. He graduated from the Presov Seminary and received advanced education in the Uzhorod Seminary where he earned certification as a Canonist.

He married in 1878 at the age of twenty five and was ordained as a Greek Catholic priest. He was named Dean (blagochini) in Presov and soon advanced to become the chancelor in 1881. Tragically, his wife died a premature death and he immigrated to America in 1889. He was accompanied by his brother, Victor.

As a widower he could have concealed the fact that he had been married but he would not even though Bishop John Ireland used this knowledge to deny him the right to function as a priest. The bishop, who had been a Civil War chaplain, was either ignorant of the rights of Eastern Catholic priests to marry or he used this incident to discourage other men to marry even though the Eastern Catholic Church had been granted this right under the agreements of Unia at the Brest and Uzhorod and approved by the Pope of Rome.

In reality, Fr. Toth suffered much for the decision made by Bishop Ireland but as a phoenix he came forth to propogate the Orthodox faith in America especially in Minneapolis and in Northeast Pennsylvania. Most of the Orthodox Russian Churches in America are a direct result of his work. His activities on behalf of the Orthodox Church would seem to qualify him for consideration as a saint in the church. What more appropriate time then at the coming bicentennial of the Orthodox Church in America in 1994?

Fr. Stroyen, Ph.D

## •Bible Study

Nicodemus and the Gospel of Thomas.

The New Testament has one main theme above all: that Christ came to save mankind. The Holy Spirit guided the Fathers to select the best writings in spite of the welter of backgrounds of those doing the selecting. This would seem to present a plausible basis for belief in its Divine origin.

PRESS FUND

You have helped us to keep publishing for Over 40 years. Each gift we receive is needed and each one is important. We pray for you and we thank you - Spasebo. Olga L. Anderson, Vera Vrabel, Lillian Soroka, Johanna Wagner, Mary Gillow, Mary Kochmaruk, Angelyn Mitchell, Mike Bakaysa, Annette Milkovich, Irene Allen, Nicholas Sinchuk, Dr. and Mrs. Frank Rusinko, Jr., Daniel Holovach, Mary Cuprik, Larissa Kondratick, Anna Tovcimak, Alex Lezinsky, Samuel Rusinya, Jr., Anonymous (8), Dorothy Demianovich, Mary and Frank Solomon, Ethel Watlock, Mary Smereka, Mary Krajewski, Michael Fotianos. John, Michele, Christine and Justine Spack. Helen Cudlic for health of Mary Muha of Catasauqua, PA who celebrated her 100th birthday. Julia Sobarnia in memory of her husband John and parents Philip and Anna Pelak. Thomas Remchick in memory of his beloved wife Anna. Valentina Prusaczyk in memory of eternal husband Stanley. Velma Bova in memory of the Gernat and Zedowski families. Eva Durkot in memory of her husband Anthony. Paul and Marian Stenko in memory of Al Dalberto and Mary DeGraziano of Berwick, PA. Julia Bockhaus in memory of her mom and dad Stephen Astrab and Christina Sterzen Astrab. Walter Zachary in memory of his father Peter, mother Alexandra and brother John. Helen Cudlic in memory of her daughter and Andrew Trechak. Steve and Lenora Evancho in memory of friend Irene Tus, and parents John and Anna Sulin, and George and Helen Evancho. Fr. and Matushka Stroyen in memory of Irene Tus, Hazel Whitaker and one year anniversary of death of Alexander Bohush.




In April when we went to the Carpathian Mountain area to spend Easter with our relatives I brought black pepper, cinnamon, nutmeg and bay leaves. I had noticed on prior trips to the USSR that we never found pepper on the table even in the hotel restaurants. Our hostess lifted the box of pepper and handled it as if it were a box with precious jewels. The first food she used it in was mushroom soup. She was too generous with it and apologized because she had forgotten how strong black pepper was. I give you a recipe for onion pie using pepper and nutmeg — spices we use without a second thought. I like to make this because I like onions and this is a recipe which doesn't use bacon. This is good warm or cold so you can make it ahead of time to serve with while waiting for the meat or vegetables to grill.

ONION PIE

4 cups thinly sliced onions
3 Tbls. butter
unbaked pie crust shell
2 eggs
pepper, salt, nutmeg to taste
½ cup sour cream
2 Tbls. sweet cream or milk

Saute onions in butter over low heat until soft but not brown. Season with pepper, salt and nutmeg. Beat eggs lightly and fold into onions. Add mixture to the unbaked pie crust. Top with sour cream mixed with the sweet cream. Do not mix. Bake in 350 oven for 30 minutes until top is golden brown. You may sprinkle with chives for color before serving.

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To what extent is my thinking determined — in a profound sort of way — by my Faith? Have I sometimes repressed the difficulties I encounter in the practice of my Faith, or have I conscientiously sought to resolve them? When the occasion presents itself have I tried to share with others the positive merits and strength of what I myself have received through Faith? Do I frequently pray to the Holy Spirit for the gift of understanding and the grace to apply it to the ideas I encounter in my secular life?




JULY 1992

1. Matt. 10:16-22
2. Matt. 10:23-31
3. Matt. 10:32-36; 11:1
4. Matt. 7:24-8:4
5. **Matt. 6:22-33 Sunday**
6. Matt. 11:2-15
7. Matt. 11:16-20
8. Matt. 11:20-26
9. Matt. 11:27-30
10. Matt. 12:1-8
11. Matt. 8:14-23
12. **Matt. 8:5-13 Sunday**
13. Matt. 12:9-13
14. Matt. 12:14-16, 22-30
15. Matt. 12:38-45
16. Matt. 12:46-13:3
17. Matt. 13:3:12
18. Matt. 9:9-13
19. **Matt. 8:28-9:1 Sunday**
20. Matt. 13:10-23
21. Matt. 13:24-30
22. Matt. 13:31-36
23. Matt. 13:36-43
24. Matt. 13:44-54
25. Matt. 9:18-26
26. **Matt. 9:1-8 Sunday**
27. Matt. 13:54-58
28. Matt. 14:1-13
29. Matt. 14:35-15:11
30. Matt. 15:12-21
31. Matt. 15:29-31

BIBLE STUDY

The Bible is a growth. Many people do not understand that it is not a book written by a single person, but it is a library of several books which were composed by various people in various countries. It is interesting to know how this library grew and upon what principle some books were accepted and some rejected out of all that was written.

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There was much difficulty in arriving at this collection of books or the canon. For about thirty years after Christ's Crucifixion, information about Him was transmitted orally. But by 70 A.D. The Apostles had far too many followers to continue to spread the Gospel by word of mouth only. Immediately following the Crucifixion, the first Christians (who were almost exclusively Jews) lived out Jesus' teachings in small, self-sufficient communes. But, thanks largely to the widespread conversion of southern Europe and Asia Minor by Paul and his disciples, Christianity became a powerful force reaching into all levels of society. So records of Christ's life and teachings came to be written down.

It was, however, several hundred years before the Church became officially organized, and one major part of this organization was that of the official biblical texts. Two major councils in North Africa, Hippo in 393 and in Carthage in 397, established the canons (books to be included) of the Old and New Testaments and the Apocrypha. Since then there have been changes in the Old Testament and the Apocrypha was dropped from the Protestant Bible (such as King James Version) at the Council of Trent 9 (1545-63), but the New Testament has remained unchanged for almost 1600 years. The Orthodox Bible still has the Apocrypha and readings are taken from some of these books especially during the Lenten period.

The two great authorities at these councils were Augustine and Jerome, but as it took almost 200 years to finally decide on the biblical canon, other men, such as Tertullian, Origen, Clement of Alexandria, and Irenaeus had major voices in the decision through their writings.

The greatest difficulty was in choosing the Gospels, and after much controversy, four were chosen: three, those of Matthew, Mark, and Luke, are synopses of Jesus' life, while John's Gospel concentrates on a few specific miracles performed by Christ. The number four for the Gospels was apparently very important. Irenaeus, for example, says in his **Adversus haereses** that, just as there are four winds, there must be four Gospels, for the Holy Spirit, the inspiration for all divine writing, is embodied in the wind.

Among the accounts of the life of Jesus that were rejected by the Fathers were those of the Gospels of Peter and

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